Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xij. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SHAKERS.

Mr. Editor,—

Not long since I attended a religious meeting of the Shakers at New-Lebanon, N. Y. This society, the oldest of the kind in America, was founded by mother Ann Lee, who died here in 1784. The house of worship is in the Shaker village about two miles from Lebanon Springs. It stands in a field a few rods from the road, fronted by a picket board-fence, in which are two gates, through one of which the females enter the house, and through the other, the other sex. There are no pews, but moveable seats for the accommodation of strangers, in front of which is the area on which the society worship. They entered in small numbers and with irregularity. The hair of the males was cut short and smooth in front but hanging down considerably behind. They were principally without coats, having a green ribband tied around their shirt sleeves above their elbows—wearing long waistcoats with large pockets resembling very short coats; and dark pantaloons with distant and small white stripes. The females wore smooth caps—gowns perfectly white, except a few which were slightly shaded—all having a single plait or hem two or three inches from the bottom, and perfectly white handkerchiefs and pinned under the bosom. Their pale, sallow countenances, with their white smooth caps gave them quite a ghostly appearance.

When the hour for commencing worship arrived, the men formed themselves into six parallel lines, containing about 15 persons each. Fronting and facing them the females did the same. These lines were run from the audience to the opposite side of the house, the front line of the females approaching that of the males in proportion to their distance from the audience. They stood with hands clasped together upon their breasts so as to bring the arms between the wrist and elbow, into a horizontal position, each female having a white folded pocket-handkerchief thrown over the left arm.

After standing in this position for a few minutes, one of the Elders made a few rather unconnected remarks, which seemed principally to be an exhortation of gratitude to God for the privilege they had of meeting together for worship. He then commenced a very dolorous chant, the words and air of which appeared familiar to the society who joined with him, keeping time with their feet and making corresponding gesticulations with the body. They all sang in unison, were mournful and loud.

After this the Elder made another address upon the state of feeling proper for religious worship, alluding to their separation from the world, their being united as members of one body, and briefly touched upon a few of the duties which grew out of this relation. They then joined again in a mournful chant, in the course of which they all fell upon their knees, still keeping their hands folded, in which position they remained a minute or two after the hymn was concluded.

They rose, and another appropriate address was made, a part of which was excellent and remarkably well calculated to produce a serious impression upon the audience and to check every feeling of ridicule which would naturally arise in the minds of the light headed at so novel and uncommon a mode of worship.

Singing was again commenced, accompanied with what is called dancing. This is a kind of trot in which all of them, keeping time to the music, took two steps forward and then a double step; they then turned, each one to the right and took the same steps, then to the right and to the right again; so that although the whole of the congregation was always moving in the same direction at the same moment, yet each individual performed his dance around a little square, each side of which was made by two steps and a double step. All this was done with their hands hanging at their sides and with as much precision and regularity as a well disciplined company would perform its evolutions. At different times during this ceremony they danced forward several steps and back again, whether by any regular rule or not I was unable to discover, after which they resumed their dancing in squares.—During this ceremony also there was a line which appeared to be composed of the aged and infirm, who did not join in the dance, although they did in the singing, which extended along the head of the house and fronted the audience.

They next formed themselves four deep, men and women and danced in procession around an oblong figure of twelve or fifteen persons, their arms being fixed in a horizontal position and stiff at their sides, while their hands, sometimes with the palms, at other times with the backs down, were simultaneously flapping time to each step of the feet. There were intervals during this part of the service for addresses from members of the society. One quite aged female, among others, made a very earnest address in so loud, rapid and breathless a manner, and accompanied by violent gesticulations, contortions, shaking of the head and body, and even stamping, that it was very difficult to hear much that she said. She seemed to say much about mother Ann, and about herself having for very many years sought for true religion; but never having found it till within a year or two. Her speech appeared to be quite a compound of enthusiasm, affectation and sincerity. These addresses were succeeded almost alternately by short chants; and particularly after the speech mentioned, they raised their hands upward and clapped them with uniformity to the time of the music.

After several of these short addresses from different individuals, the singing and dancing was resumed. They passed round the circle a few times, and danced into the position which they held when the religious services commenced. An Elder now stepped forward and addressed the audience with great solemnity and effect. He began his address in a very simple and solemn manner by remarking that it was a very common saying among the world's people, that we Shakers are deluded. He undertook to show in an unstudied manner, that it was not so; but that the world was deluded, for it does not live up to the religion it professes. Who is deluded? He who is humble and pure, or he who indulges in the lust of the eye and pride of the heart—he who divides what he has with others, that the poor may be comfortable, or he who riots in luxury and opulence, while he refuses, though professing himself to be a Christian. to relieve his famishing neighbor? Who are deluded? They who persecute one another, go to law, delight in doing each other injury, seek revenge, or they who unite together in brotherly love, as members of the body of Christ, having all things in common? Yet the world calls us deluded, because we separate ourselves from it and *practise* what Christianity requires. And if *you* separate from the world, it will call you deluded. The world called Jesus Christ deluded;—was it true?

He dwelt also considerably upon the first and second Adam, which he said could not co-exist, and which to me was not perfectly intelligible; but which seemed to amount to this, that those could not be Christians, who indulged in any pleasures of the world merely as such, because they was against the soul and must be inconsistent with the true spirit of Christianity.

He spoke for several minutes with naturalness, solemnity and occasionally much eloquence, but without gesticulation. The impression made was one that would be likely to be useful and permanent. After this the society again sung;—and one of the Elders observed—'the service seems to have been continued to a suitable length and we will retire to our places'—upon which all dispersed.

Such were the services of the sabbath when I attended, as nearly as I can recollect. They commenced at the usual time for public worship and continued till nearly one o'clock, there being but one exercise on the Lord's day. These services vary considerably on different days, but they are always marked by the peculiarities mentioned. On the whole they were very solemn and impressive. Although there was much that would appear ludicrous to a stranger, yet no sober-minded person could witness them without being very favorably impressed. The singular, I may say, almost death-like appearance of the female countenances in unison with their white dresses, and the dolorousness of the chants gradually gain upon one's feelings, till he is lost in interest. Everything is solemn and still, except the noise arising from the mode of worship; and the sympathy of nearly 300 persons deeply and sincerely engaged in worshipping God according to the dictates of their own consciences cannot fail of being communicated in some degree to the spectator, however much he may be pre-disposed to despise what may seem to be ludicrous and absurd. XX.

PRACTICAL.

[For the Christian Register.]

FREEDOM AND PEACE OF THE CHRISTIAN.

We may see the freedom of a Christian in his views of the world. He is no longer bound to its corruptions and follies; its fascinating and enthralling power is broken; the influence of present objects is abated; for he can look upon all with a mind which divine truth has enlightened and taught to judge. He is 'seeking a better country, even an heavenly;' and he feels that the cares and wants of this life, its changes and temptations, are but of trifling importance. He sees the vanity of all which men pursue with so much eagerness; the worthlessness of wealth and glory, and the utter insufficiency of pleasure, to a soul which is destined and aspiring to an immortal existence.

Our happiness is ever permanent and satisfying in proportion as it is less dependent on what is external, sensible and present; for these are insecure. The Christian has placed his hopes on nobler and higher objects than this life can offer him—objects, which nothing can destroy; and these hopes are ever giving him consolation and peace in this 'house of his pilgrimage,' and rendering every means delightful by which he strives to attain them. He is thus freed from the anxiety, care, and sorrow, which attend a life of the world. True, like other men he may be called to *bitter trials*—called to feel the pressure of poverty, sickness, affliction; but he finds a support which nothing of the world can give. He can look through the dark cloud, and witness the wisdom that appoints his trials, and lift an eye of humble, grateful, submissive affection to that mercy which has brought him to mourn. He feels secure that no real evil can reach him, while he humbly relies upon God; that nothing can render him long unhappy while His favor continues to bless him. This sense of divine favor is the greatest source of peace and joy, which men or angels can experience; and this is habitually present and influencing his heart.

The views of God's character and goodness which the gospel inspires give a new pleasure to all the means and circumstances of enjoyment. No emotions are more delightful than those of gratitude, confidence, and love; and these are the prevalent feelings in the heart of a Christian. They are exercised in the reception of the common mercies of Providence, which others receive, with coldness and indifference; they mingle with all the tenderness of friendship and affection; they are kindled whenever he looks abroad on the works of nature which God has made so fair and so harmonious; and they fill the soul when it goes apart from the world to hold communion with God, and lifts itself to the holiest and best of Beings.—Without some such views as these, which may give the mind a sense of security, which may give it a reliance on the wisdom and goodness that dispose every circumstance and order all events,—there cannot be a permanent peace; some secret distrust and doubt, some uncertain fear will often arise to agitate and distress the mind.

We can never feel at rest while conscious of unrepented and unforgiven sin. In this regard the gospel gives a blessed peace; for it has brought the motives to repentance, and the promise of pardon; it has taught that God is ever ready to grant forgiveness, and Christ has died a propitiation for sin.—While in this world indeed, the Christian must ever be conscious of remaining infirmity and disorder; but in Christ the promise is made not only to the perfect, but to the sincere; and the good spirit is ever ready to assist his efforts and sanctify his heart.

We can never enjoy a permanent peace if the thought of death bring with it terror and dread. We cannot always forget, that one day we must lie down in the grave, nor drive away every thought of that solemn retribution for which life is preparing us.—These thoughts must sometimes rush upon the mind least prepared to receive them, and fill the guilty soul with fear and trembling. But for his followers Jesus has scattered the terrors of death. It is now beheld and met by the Christian with a calm and solemn tranquillity. Though he walk through the dark valley, there is *one* friend who will *ever* be with him. No matter in what circumstances of pain or desolation he may be called to die—though deserted by friends or tormented by foes—though he sink in a land of strangers, or be buried in the waves—he feels that no where is he away from the protection and favor of God, and can never be, where Christ will not receive his parted soul. In comparison with a future existence, worlds are as nothing; and the Christion feels assured that he shall rise to blessedness at the resurrection of the just. How glorious are his hopes! an immortal existence—freed from sin—blest with the favor and presence of God—perpetual progress in knowledge, holiness, and endless felicity.

N. C. S.

DOCTRINAL.

ATONEMENT.

We gave, last week, a brief account of a work recently published by Rev. Dr. Worcester, of Brighton, entitled 'The Atoning Sacrifice a Display of Love, not of Wrath.' We propose to give, occasionally, such extracts as may be edifying to our readers, and at the same time enable them to form an estimate of the merits of the work.

The following is the second chapter, which consists of general remarks and explanations.

That the gospel atonement, rightly understood, is a subject of great importance, will be generally admitted by the several denominations of Christians. Yet perhaps there is not another subject on which there is so great a diversity of opinion. Not only do writers of different sects disagree, but there are perhaps no two writers of any sect who perfectly harmonize in their views and explanations. This circumstance should excite candor, and not reproach and bitterness. It is not for me to doubt that all who have written on the subject have expressed such views as they deemed correct, and most honorable to God. It would be doing violence both to my faith and my feelings to impute the discordant opinions of my brethren to the wickedness of their hearts. 'Judge not, that ye be not judged,' is a precept which I think is worthy of more regard than it has generally received from fallible Christians of different sects.

The words *atone* and *atonement* will frequently occur in this work. And as in my younger years I was led into error by misapprehending the meaning of the words; I shall here give an explanation which I think will be admitted by the learned and impartial of all denominations.

'*Atonement*—When the word is divided into syllables, its meaning will be evident to every reader—*At-one-ment*. Thus *to atone* is to *make one* or to reconcile parties at variance; and to make atonement is to bring about reconciliation and peace.'—*Brown's Dict. of the Bible.*

These definitions were given by a learned Professor of Divinity and a minister of the Presbyterian church of Scotland. The same definitions have been given by several writers of different sects in our country. That they are correct may appear probable from the fact, that the word *atonement* occurs but once in the common version of the New Testament, and in that case it is acknowledged to stand as a substitute for the word *reconciliation*.

There never perhaps was a sacrifice to which the word *atonement* was more properly applied than that made by the death of the Messiah. But it is proper to observe, that though atonement signifies reconciliation, yet the typical sacrifices to which it was applied were but *means* of reconciliation; and such is the fact in regard to the gospel sacrifice—the name of the *end* being applied to the appointed *means*. But this is a common figure of speech in the Bible. It is on the same principle that Christ is said to be 'made of God unto us wisdom, righteousness, sanctification, and redemption.'

Atonement, however, means not merely *reconciliation*, but *purification* or *cleansing*. This was probably its principal meaning when atonements were made for inanimate objects, the tabernacle, the sanctuary, the altar, and the house infected by the leprosy. This meaning was also implied in the annual atonements made for the people of Israel, as will be shown in the chapter on the Mosaic atonements. But this last meaning is not at all repugnant to the other. For moral impurity is what separates the sinner from God: let him be *cleansed*, and he is reconciled, *at-one* with God.

As I shall have occasion to speak of substituted sufferings, I wish it to be understood that I freely admit, that the Messiah actually *suffered for sinners*, and for the purpose of saving them from sin and suffering. But I do not admit that the sufferings of Christ were the effects of divine anger or avenging justice against him as our substitute. Nor do I admit that his sufferings were designed to appease the anger of God towards sinners, nor to effect any change of feeling in the divine mind. I view them as means for effecting a change in *us*—not in God. I shall use the following phrases as synonymous—'substituted suffering'—'substituted punishment'—'vicarious suffering'—'vicarious punishment'—meaning by each the sufferings or punishment which Christians have supposed that Christ endured as the substitute for sinners.

Wishing, if possible, to avoid even the appearance of misrepresenting the opinions of my Christian brethren, I deem it proper in this place to give a special explanation on one point. I have given to the work this title. 'The Atoning Sacrifice a Display of Love—not of Wrath,' and in various parts of the work I have used language corresponding with the title, to intimate a contrast between my own views and the most popular theory on the subject. It may therefore be suspected that I was ignorant of the fact, or unwilling to admit it, that those from whom I dissent avowedly believe that the atonement had its *origin* in the love of God to sinners. I am aware that they do avow this belief; nor have I a wish to intimate the contrary. Still I think there is ample ground for the distinction suggested by the title of the work. This I shall attempt to illustrate.

Let it then be fully admitted that the advocates for substituted sufferings both believe and teach, that the atoning sacrifice originated in the love of God. Still they also teach, that the *atonement itself* consisted in such displays of divine anger or justice, inflicted on the Son of God, as were a proper substitute and equivalent for the everlasting miseries due to the innumerable millions of mankind.

On the other hand, the theory of the atonement, which I think is taught in the Bible, implies no expression of God's anger, or of punitive justice, in the sufferings of his Son. Should a king, from real benevolence to revolted subjects, knowingly expose an only son to sufferings and to death, by sending him among them, on what he deems a necessary errand of mercy, to reclaim the rebels and save them from ruin; we should not hesitate to say, that the king has displayed extraordinary love to his subjects, in 'not sparing his own son, but delivering him up' to suffering and death for the benefit of men who had become his enemies. In speaking on the subject, we should be ready to say emphatically, '*Herein is love!*' or '*Behold, what manner of love!*' It is in a sense analogous to this that I think God has 'commended his love to us, in that while we were yet sinners Christ died for us.' Therefore, as on the one hypothesis the atonement was made by an awful display of avenging justice, and on the other by an extraordinary display of saving love, I think there can be no ground to object to the distinction intimated in the title of the work.

As men have long been in the habit of regarding punishment as the effect of divine anger—as the language of the Bible favors the idea, and as the advocates for substituted sufferings have abundantly used such phrases, as 'the wrath of God' and 'the anger of God' in reference to the atonement; I have used similar phrases in reference to their views. But I have not done this from a belief that there is any thing in God corresponding to the vindictive passion of anger in men. Yet so far, and in the same sense, as divine wrath is manifested in *punishment*, it must be manifested in a *substitute* for punishment, which is made by displays of punitive justice. With real pleasure, however, I have observed, that many modern writers in favor of substituted sufferings, have avoided the use of such harsh language and revolting representations, as were common at a former period in describing the manner in which God treated his Son while on the cross. I hope this change is an indication of something more important than a mere advance in literary taste. I am inclined to impute it to the progress of light, and a growing conviction, that there is something in the doctrine of substituted penal sufferings too shocking to be expressed in bold, emphatic language.

BIBLICAL.

[For the Christian Register.]

A FUTURE LIFE, THE DOCTRINE ONLY OF THE NEW TESTAMENT.

Mr. Reed,—It is my opinion that 'life and immortality were brought to light by Jesus Christ,' and that we shall look in vain for proofs of a future existence in the Old Testament. Yet I often notice pasages quoted from this portion of scripture to establish the doctrine of immortality. They seem to me not only inconclusive, but wholly inappropriate. The writers I conceive had not even 'a confident hope' of a life beyond the grave, and their language is perverted when made to bear this construction. One of the most remarkable of these citations is found in Job xix. verses 25, 26, 27, which are translated in our common version thus, 'For I know *that* my Redeemer liveth; and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.' In Noyes' Version the passage is rendered as follows, and the sense given to the words of Job is supported in a note, from which I should be gratified if you would copy as large a part as you may think proper. In addition to the reasons offered there, it might be added that according to the common interpretation Job expresses his faith not simply in a future life, but in the resurrection of the body, of which it is in the highest degree improbable that he entertained any belief. The words printed above in Italics, it will be remembered, are not in the original Hebrew. S.

Job xix. 25—27. "Yet I know that my vindicator liveth,
And will stand up at length on the earth;
And although with my skin this body be wasted away,
Yet in my flesh shall I see God,
Yea, I shall see him my friend;
My own eyes, and not another's, shall behold him;
For this my soul panteth within me."

'The design of this passage appears to be the same with that of xvi. 19 where Job exclaims, *My witness is in heaven and he that knoweth me is on high;* and of the numerous passages, in which he desires and prays that his cause may be brought to trial, and that the Deity may pronounce judgment respecting the integrity of his character. This design is to express, in a striking manner, the depth and sincerity of Job's conviction of his own innocence. So strong and clear is the testimony of his conscience in his favor, that what has heretofore been the object of his ardent wishes and prayers is now become the object of his confident expectation; and he expresses the firm persuasion that God will be the *vindicator* of his integrity from the charges of his friends; *that he will stand up on the earth*, as a judge, and decide the cause in his favor; that *although his body be wasted away* to a mere skeleton, *yet in his flesh*, or before he dies, *he shall see God*, interposing in his favor, and taking his side in the controversy.

'It is probable that the main, if not the sole, object of Job's confident expectation was the *vindication of his character by the Deity*. The writer, however, without doubt intended that the whole passage should have relation to the concluding part of the poem, where the Deity is represented as appearing and vindicating the character of Job by calling him four times his servant; by rebuking his calumniators, and pardoning them through his intercession; by declaring that he, and not his friends, had spoken that which was right; i. e. in regard to the question whether misery was a proof of guilt; and by giving him temporal blessings in two fold greater abundance, than before his affliction. This interposition of the Deity appears to have been kept in view by the writer throughout the poem, and thus the mind of the reader is prepared for it.

'Of the objections to the supposition that Job here expresses his confident expectation of a resurrection to a life of happiness, a few will be briefly mentioned.

'1. The supposition is inconsistent with the general design of the poem, and with the course of argument. The belief in a future state of retribution would have, in some measure, solved the difficulty respecting the afflictions of the good, and the prosperity of the wicked. But no one of the speakers alludes to it in the course of the poem. If it

be a declaration of that doctrine, it is a single, independent declaration of it, in a poem, in which it might have been expected, from the nature of the subject, to occur upon every page.

'2. It is inconsistent with the connexion of the discourse. Zophar, who replies to Job, makes no allusion to it, but goes on to assert the temporal miseries, which are the portion of the wicked, and of their children.

'3. It is inconsistent with several express declarations of Job in other parts of the poem. See vii. 7, 8; x. 20, 21, 22; xiv. throughout, and xvii. 11—16. When he wishes for death, he speaks of it as the termination of his miseries, and not as the introduction to a life of happiness. Ch. iii. It is, moreover, too much to suppose that the influence of feeling would have led him to deny so important a doctrine, had he believed in it. Under the influence of opposite emotions, one may be expected to express different opinions respecting his condition, prospects, &c. but not to deny so important an article of his faith. So good a man as Job would naturally have been led, in his affliction, to cling the more closely to the doctrine of a future life of happiness, had he believed in it.

'4. It is not urged as a topic of consolation by either of the three friends of Job, nor even by Elihu, who acts the part of an umpire in the controversy, and who gives a more philosophical account, than either of the speakers, of the design of afflictions. Nor is it alluded to by God himself in the decision of the controversy.

'5. The Jewish commentators, who sought for every shadow of proof of the doctrine of a future life in the Old Testament, do not consider this as one of the passages, by which it is supported. The supposition, that this doctrine is contained in the passage, derives its chief support from the mistranslation or misapplication of certain expressions in it.'

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HOLLIS PROFESSORSHIP AT CAMBRIDGE.

It is well known to our readers that the leading periodicals of the orthodox party have for some time back been in the habit of circulating charges against Harvard University, with the design of making it the object of popular suspicion, and, thereby, diminishing the influence which, it might otherwise exert on the moral and religious character of the community. It is no new thing for men who fear the results of liberal inquiry to cast reproach upon this ancient institution. In fact, it has always been a source of alarm, to the enemies of improvement; and we ought not to be surprised, that the determined patrons of old and worn-out theories, should deprecate the influence of a literary establishment, in which the most perfect freedom of investigation, is not only tolerated but encouraged.

Among other accusations,—which it requires all our charity not to call equally insidious and unfounded,—that have been brought against the University, is that of the perversion of funds, left by Thomas Hollis, the celebrated benefactor of Harvard, while yet in its infancy, for the support of a Theological Professorship. We have before had occasion to express our conviction of the utter injustice of this charge; but we take this opportunity of recurring to the subject, and declaring that the violent attacks, which have been made upon the managers of the Hollis Funds, are as destitute of any reasonable foundation, as they are impotent, in the view of all who know the characters of the men against whom they were directed.

We earnestly call the attention of all fair-minded persons into whose hands our columns may fall, to the facts in the case. We ask them, if repeated and industrious attempts to ruin the fair fame of individuals as well as of public bodies are to be permitted, without crying shame on their authors. Our appeal is to men of every name and sect; for we hope that the foul spirit of religious strife is not so prevalent among us as to blind the eyes of many in our community to the truth, or their minds to reason.

The amount of the accusation to which we refer, is that Hollis, the founder of the Theological Professorship, at Cambridge, restricted the application of the funds, which he appropriated to that object, to a Professor of the Calvinistic and Trinitarian faith; and, the present incumbent, holding the doctrines of Unitarian Christianity, the funds are perverted from their original designation and the intention and purpose of the donor.

This is the accusation. In support of it, it is alleged that Hollis, "having consulted with some of the most learned divines, who had been educated at the first Universities in Europe, left a written requisition that 'the man chosen from time to time to be a Professor on his foundation should be of sound or orthodox principles.'" On this single expression of Hollis, the whole controversy turns. It is a question of interpretation, to be determined by probable evidence, whether Hollis intended to limit the Professorship, to the support of any given, prescribed creed. If it can be proved that he did, then, certainly, we are to take the orthodoxy of Hollis himself, as the standard of that of the Professor; and not the orthodoxy of the present day, modified as it is by the Andover Institution and the New England divines, which everybody knows, differs in many points, once deemed essential, from that which prevailed among the English Dissenters, in the time of Hollis. But the most violent opposers of the College do not pretend, that the office should be filled by a man, like Hollis himself, who was a Baptist by profession, decidedly liberal in his character, but probably, in speculation, in form, if not in fact a Calvinist of the old-fashioned stamp, retaining the original features of the Genevan image, which is now well nigh effaced and 'clean wiped out,' from the popular orthodoxy of our own times.

They would fix in the chair of Theology at Cambridge, a man of their own school, a lover of 'exegesis,' a denier of infant damnation, and inherited sin and imputed righteousness, one who can explain the doctrines of election and vicarious atonement so lucidly, that all their mystery and much of their Calvinism vanishes away; but, if their views of the intentions of Hollis be correct, —if he really designed to shackle the Theological Professor, with the chains of his own orthodox creed, then, it would be a 'gross and wicked perversion' of his bounty to apply it, to a man of the present orthodox faith; then, it would be 'mere trifling—wicked trifling' to attempt to justify such an application.

But the truth is, the instrument, which was drawn up, at the instance of Hollis, for the regulation of the Professorship, cannot be made, by any fair interpretation, to express a design on his part to prescribe a fixed and unchangeable creed to the successive incumbents of the Theological chair.

If he did intend to prescribe a creed, we ask, where is the record of such intention? Where is the slightest intimation of it? Where is the creed itself? What is it? How many are its articles, and in what form of sound words are they expressed? No one can tell. No one ever heard it. Hollis never thought of it. He was too wise and liberal a man to do so. It never existed but in the heated imagination of reckless partizans.

But it is said, Hollis was a Calvinist, and therefore, the Professor must be a Calvinist. Why not for the same reason declare, that Hollis believed in infant damnation, which was the prevailing belief of the Calvinists of his day; therefore the Professor must believe in infant damnation? We can certainly say, with as good reason, Hollis was a Baptist; therefore the Professor must be a Baptist.

The true answer, to all these assertions, is that though Hollis was a Calvinist and a Baptist, he was not, therefore, a narrow minded and bigoted man. Though he was a Calvinist we say—which, yet there are strong reasons for admitting, with many qualifications,—he was a friend to good men of all sects, a lover of free inquiry, and a scorner of the spirit which binds the mind of one, with another's creed.

But to come to the strongest point, upon which the Exclusive party rely. Hollis declared in the regulations of the Professorship, that the 'man chosen from time to time, to be Professor should be of sound or orthodox principles.' Therefore, assert the opposers to the present incumbent, the Professor should be a Trinitarian and a Calvinist. But in coming to this conclusion, they argue without understanding the premises. This, we undertake to prove.

The article, in the original document, containing the Rules and Regulations of the Professorship is as follows,—

'Art. I. That it be recommended to the electors, that at every choice they prefer a man of solid learning in divinity, of sound or orthodox principles; one who is well gifted to teach; of a sober and pious life; and of a grave conversation.'

Now, it will be observed, that whatever idea was meant to be conveyed by the words 'sound, or orthodox,' Hollis had no intention of fettering the judgments of the electors, by a positive injunction, but merely expresses his wish, '*that it be recommended to them*' to choose a man of the character and qualifications, which he describes.

Had he intended to bind the opinions of the Professor, by an irreversible decree, could he have had the weakness to leave his intentions expressed, in this loose, unguarded, indefinite manner? Is this the way that business men draw up papers, or accept them when drawn up, that are designed to express specific trusts? If the founders of the Andover Institution, had only *recommended* a quinquennial oath, can we believe that to this day, it would be imposed on its Professors?

But not to dwell on this point, we maintain that Hollis, by using the words 'sound or orthodox,' did not design to restrict the Professor to Calvinistic and Trinitarian principles. In the first place, the words do not imply any such thing.—They mutually explain each other. What is sound is orthodox; and what is orthodox is sound. Of course, this must vary with the opinions of individuals and the prevailing theology of the age. The orthodox of one country and one period is very different from that of another country and period. The orthodoxy of one individual may be very different from that of another.—Had Hollis meant to limit the meaning of the words to a prescribed standard of orthodoxy, he would have stated, what that standard was. He has stated none. The conclusion, then is direct, that he intended none, but meant to leave his Professorship open, to any wise and pious theologian, who should be competent to perform its duties. We maintain that the profound and excellent divine, who now fills the chair, with so much credit to himself and benefit to the public, is 'sound and orthodox,' in the true and enlarged sense, which the words of Hollis convey.

But, it is argued, that as Hollis, who drew up the Rules, in which the expression is contained, was a Calvinist and Trinitarian, the words 'sound or orthodox,' must mean Calvinism and Trinitarianism

This whole argument, which after all is the main—we might say the only argument—in the controversy on the side of the Exclusionists, is from beginning to end founded on a mistake.

The Rules were drawn up, not by Hollis himself, but by Jeremiah Hunt, a Unitarian clergyman, on whose ministry Hollis attended. If it is good reasoning to argue that because Hollis was a Calvinist, the words 'sound and orthodox,' in this instrument, mean Calvinism, then it would be still better reasoning, to argue that because Hunt, who drew it up, was a Unitarian, the words 'sound or orthodox' mean Unitarianism. We believe they mean neither, as here used, but are designed to hold up the necessity of just and correct principles, in the Professor who should be chosen, leaving the question to be determined by the Electors themselves.

Still further. It is said that Hollis consulted with eminent clergymen, who advised him, with regard to the regulations of the Professorship. He did so. The document, containing those regulations, was subscribed and unanimously recommended by seven clergymen. One of them, —the individual who drew it up—as we have seen, was Jeremiah Hunt, a Unitarian. Another, was the famous Moses Lowman, a learned theologian and a Unitarian. Another, Dr. Oldfield, as was said in his funeral sermon, 'belonged to no party, but that of God against the devil, and of all serious Christians.' The fourth, Dr. William Harris, was a leading member of the liberal party, against the Exclusionists, as the Dissenting Churches, were at that time divided. His funeral sermon was preached by the Unitarian Lardner, who speaks of him, with the highest veneration; and the preacher of another sermon on the same occasion says, 'To me, he seemed to be of no party. Men might call him, by what name they pleased; he was fond of no denomination but that of Christian.' Of the fifth, Arthur Shallett, nothing is known, but that he acted with the liberal party, in one of the most important contests of the day. The sixth was Neal, and his name stands at the head of the Document, well known as the author of the History of the Puritans, and equally well known, as a zealous and powerful advocate of civil and religious liberty. The last, Edward Wallin, was a Baptist minister and of the Exclusive party.

These were the distinguished clergymen, who have been refered to as proofs, that Hollis intended to shackle the Professorship with a Trinitarian creed. Two of them, were Unitarians. Four,—whatever may be said of their speculative opinions—decidedly liberal, in their character and feelings. But one, out of the whole seven, an advocate of exclusive measures or a member of the exclusive party.

And we now ask, if it be possible for any one in his senses to believe that these men, were guilty of the inconsistency, of recommending to Hollis, those narrow principles which they themselves would have scorned? We ask, with the Christian Examiner,—to whose able historical Memoir, of Hollis, we are indebted, for all that is valuable in this article,—we ask, "if it can be supposed that Neal and Harris, and Oldfield and Lowman and Shallet, would have joined to recommend this exclusive principle in religion? the very principle, which at that moment they were contending against in their own country, and had been contending all against their days? Can we suppose that Hunt and Lowman would have been the idiots, the dotards, not only to recommend the adoption of the exclusive principle, but to recommend its adoption against their own tenets? If it had been a part of Mr. Hollis's intention, by these Rules and Orders, to exclude Arminians and Unitarians, can we suppose, that he would have employed Dr. Hunt himself, an Arminian and a Unitarian to draw up the paper?"

Such is the evidence, by which it is attempted to be proved, that in endowing a Professorship of Theology at Cambridge, the generous and independent Hollis designed to establish a foundation, for the support of a system, which is at war with every feature of his character, in its spirit, and with the views of the men, who were his friendly and confidential advisers, in its sentiments. We have seen, how much this evidence can prove. We have seen, that there is scarcely the shadow of pretence for the assertions of those who maintain that the funds of the Professorship have been perverted from their original design,—and that design, to perpetuate a religious slavery, which the founder would be the first to deprecate.

We, accordingly, ask,—and we make the inquiry with earnest and solemn feeling,— what can justify the attempts, which have been made to heap obloquy on the Hollis Professor and the managers of the fund? Have their characters been traduced, with a violence, which reminds us of the worst days of political strife, through ignorance? And is that ignorance to be pleaded as an excuse for presumption? Is every passing rumor,—every verbal technicality,—to be relied on as a sufficient ground to blacken the fairest names which our community can boast? And all this, without an expression of moral indignation, from a just and discriminating public? It cannot be.

Even, had there been some plausible reasons, for supposing that the intentions of the Founder had been violated, in the incumbent of the Professorship, should it not have been ascertained, whether the alleged violation, were through a mistake of judgment, or though malice of purpose? Was not any regard to be paid to long-tried worth, and faithful services? Were the common courtesies of life to be readily neglected? Were all delicacy and decency to be sacrificed?

But, with no reason, but that of which we have seen the fallacy, how unpardonable the manner in which this subject has been taken up, by men who seem to have literally sacrificed every other principle of action to their zeal for an exclusive religious system.

One word more, before we close. The donations of Mr. Hollis, for the Professorship, though yielding a competent support, at the time, when they were made, now form but an inconsiderable part of the resources, which maintain the theological department. The salary of the Professor is $1500, of which the sum of about $150 only, is derived from the Hollis funds. Yet a writer in the Spirit of the Pilgrims, has the effrontery to say, that "Dr. Ware has been for almost twenty five years receiving his bread, from a Professorship, which was founded by a strictly Orthodox man, and was consecrated and pledged for the support of such a man in all future time."

After such an assertion we cannot be surprized at any thing in the way of statement, or argument, admitted into the pages of that work. But we must leave the subject, which we should not have taken up, had we not supposed that our paper may be read by some, into whose hands the Christian Examiner containing the memoir to which we have referred, will not fall. We hope, however, that no one will consider himself master of all the circumstances, necessary to a just conclusion, who does not follow the writer of that article in his clear and satisfactory statements of facts. As he justly observes, 'it is high time, that the questions to which this controversy has given rise, should be put at rest;' and after the expositions which he has made, we suppose no one but a determined partizan, can have any doubts, that the subject is settled.

GENIUS OF UNIVERSAL EMANCIPATION.

We have just received the first number of a new series of this paper. Mr. Wm. Lloyd Garrison has become an associate editor with Mr. Lundy, who has hitherto conducted it. The external appearance of the paper is respectable, and it seems so far as we may venture to judge from a single number, to be conducted with talent and activity. The philanthropic spirit, the devotedness to the interests of humanity which actuate both the editors, are deserving of the highest praise. While we heartily sympathize with all judicious efforts to improve the condition of the African race, we view with deep regret all hasty and violent proposals and crude suggestions on this subject. They tend to retard rather than to advance the cause which they advocate. The progress of emancipation must be as slow as the steps of time. We confess then we were somewhat startled at the following positions assumed by Mr. Garrison in his editorial address.

'1. That the slaves are entitled to immediate and complete emancipation; consequently, to hold them longer in bondage is both tyrannical and unnecessary.'

'2. That the question of expediency has nothing to do with that of right; and it is not for those who tyrannise to say when they may safely break the chains of their subjects. As well may a thief determine on what particular day or month he shall leave off stealing, with safety to his own interest.'

'3. That, on the ground of expediency, it would be wiser to set all the slaves free to-day than to-morrow—or next week than next year. To think of removing them all out of the land is visionary; not two-fiftieths of the annual increase are taken away during the same period. Hence the sooner they receive the benefits of instruction, the better for them and us. We can educate two millions of slaves, now, with more facility and success, than four millions at the expiration of twenty-five years. Give them liberation, and every inducement to revolt is removed; give them employment as free laborers, and their industry will be more productive and beneficial than mines of gold; give them religious and secular instruction, restrict them with suitable regulations, and they will make peacable citizens. One million of degraded slaves are more dangerous to the welfare of the country, than would be two millions of degraded freemen.'

'4. That, as a very large proportion of our colored population were born on American soil, they are at liberty to choose their own dwelling-place; and we possess no right to use coercive measures in their removal.

'Cherishing these views, therefore, I shall give no quarter to the open advocates of slavery, nor easily excuse those pseudo-philanthropists who find an apology for its continuance in the condition of the slaves.'

The two first articles assume that the slaves are entitled as a matter of right to immediate and complete emancipation; and that the question of expediency has nothing to do with that of right.

We deny that the slaves have a right to immediate emancipation, if it is inconsistent with the welfare of the community in which they are placed. The rights of individuals, whatever they may be in any imaginary natural society, must in a civilized state be measured and limited by the welfare of the community. Are not thousands of men confined every year in our republic,—deprived of their natural liberty,—because the safety of society requires it? Nor is it merely those who are confined for crime that are deprived of their natural liberty, lunatics, idiots, and spendthrifts are all restrained in the exercise of what they may consider natural rights. So the law places children under the control of their parents and guardians. All these classes of persons are thus held in restraint because it would not be safe either for themselves or for society to leave them to their own guidance. On the same ground we justify the continuance of slavery. The sudden and violent change which is proposed in the situation of the slaves, would be injurious to society and destructive to themselves. Make them all free at once in South Carolina or Georgia; take away the restraints under which they have been accustomed to live; change the relations between them and their masters by one word of legislation, and the confusion and distress which would ensue baffle both description and imagination. We do not say that those fertile regions would be depopulated and ruined forever. But we believe that cultivation would be diminished, the blacks would become idle, dissolute, and distressed, that a cruel war would eventually ensue, in which blood would be shed on both sides, that the blacks would be overwhelmed, and finally reduced to a more severe and hopeless slavery than they now endure.

To make the sudden change in the relations of society which is recommended in this daring paradox of Mr. Garrison, would require a corresponding change in the character and opinions both of the blacks and whites, which can never be effected except by a very gradual process.

To show the injustice of slavery in its origin, that its creation was a violation of the natural rights of the blacks, is far from proving that all existing slaves have the right to 'immediate and complete emancipation.' If we look at the leaning tower of Pisa, in which the walls deviate so much from the perpendicular, as to appear ready to fall; though we may admit that it was absurd in the architect to construct a building in this manner, yet who would recommend that the inclination of the walls should be removed by a violent force applied at the top, to wrest them at once into a perpendicular position? Who does not see that there is less danger in leaving the tower in its present position in which the stones are cemented together and every part has a fixed support and bearing, than by the force of any engine to destroy its present equilibrium? Who does not perceive that the whole building might be thrown down by an ill advised effort to render it perpendicular? The situation of the slave holding states is similar. The state of society among them, it may be admitted, is inconvenient and dangerous. If it was to be constructed anew slavery would be prohibited. But we cannot by any sudden and violent exertion bring society to a healthy posture. And a rash effort to do so must end in ruin.

We cannot but regret that Mr. Garrison commences his new career by advancing principles which are so questionable, and which will be so offensive to the white population to whom they are addressed. The effect of promulgating such extravagances is not to gain converts to his opinions, or to promote the welfare of the slaves, but, by irritating the slave holders, to confirm them in their present feelings, to strengthen their prejudices, and thus to bind still tighter the cords of oppression.

The third article of Mr. Garrison's creed attempts to show that it is expedient to emancipate all the blacks at once, because if well educated and well treated they will become better members of society. While we agree that the blacks if educated and made free laborers would become more useful, we think that education must precede and not follow their freedom, that the young must be brought up with the expectation of receiving freedom at manhood. The process, we repeat it, to be effectual, must be gradual. The changes in the relations of the different classes of society must be the slow work of years, we had almost said of generations.

While, however, we cannot assent to Mr. Garrison's remarks, we are far from thinking that the situation of the slaves is incapable of improvement. On the contrary we believe that a solemn duty belongs to the southern states to do every thing in their power to promote the welfare of this degraded caste. The blacks have rights and the whites have duties. And we think that the slave holding states are bound to give freedom to their slaves at such times and in such manner, as will be consistent with the safety and welfare of the community. Of the means and mode of performing this great work we have not left ourselves room to speak. But we believe the great object is retarded by suggestions like those of Mr. Garrison.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

METHODIST CAMP-MEETING.

MR. EDITOR,—Having lately, on a short excursion to the east, been present at a Camp-meeting: and as the scenes, usually exhibited on those singular occasions may not be uninteresting to some of your readers, I will briefly set down a few of the circumstances, which most engaged my attention.

Yours,

PEREGRINUS.

Thursday, Sept. 10th.

We had been invited to Gardiner; and having partaken of the hospitalities of that noble mansion, which presents so graceful an object to every traveller, and in which no one, I believe, ever enters as a guest, without desiring to remain so, I went over in company with an intelligent Episcopal clergyman, to Dresden, a village, a few miles distant, on the opposite banks of the river, and the scene of the meeting. Its various services had already been continued for three or four days, and, it was understood, would close that evening; so that we might expect to witness them in the height of their excitement. As we approached the place, though as yet at some distance, we could easily distinguished the mingled voices of prayer and singing, and frequent exclamations of spiritual joy or distress. As we drew nearer, we found a thick wood, lighted up with lamps and various fires,—which seemed no unapt emblem of the inward fires, the effects of which were scarcely less perceptible. The tents, of which there might be twenty in number, very much in the form of the neatest military marquees, were well arranged in a circular order, leaving a large space in the midst for the preaching ground, which was closely filled with benches. In the front stood a pulpit of rough boards, which might easily accommodate a dozen preachers; and for its rude materials, it accorded well with the whole scene, reminding us of what we are told were the pulpits of the ancient preachers of the crusades.

In the different tents, to which ready access seemed open to every one, we found a great diversity in the exhibition and expression of religious feeling. They were nearly filled, some of them crowded, with men and women and young persons, most of whom were engaged in prayer, or listening under evidently strong excitement to what was addresed to them by the preachers; by turns exhorting or exhorted, praying themselves, or loudly responding to prayer. In the first tent, were two or three young women, just 'convicted,' as they term it, apparently in agonies of distress, almost prostrate to the earth, and over them was praying one of their ministers, whose earnest utterance and whole appearance could not but fix our at-

tention. His words flowed like a torrent, his hands were grasped with a convulsive energy, and there was in his tones and countenance something that satisfied you at once of the reality of his emotions. The language too and sentiments of his prayers, though shockingly extravagant, bespoke a feeling, which like every form of deep and hearty feeling, would inspire you with confidence and respect; and for a few moments we listened in sympathy with his impassioned intreaties. In the next was a respectable looking negro, praying, but with much more composure, for his whiter, probably not purer, brethren around him; while in the third, among perhaps twenty others, was a young woman, just 'brought out' singing, in very lively notes, the cheerfulness of which greatly exceeded the melody,—the rest exulting with her in her song of thanksgiving for her deliverance. Still, further on, we were attracted by sounds, prevalent above all the rest; and entering another tent, we saw three ministers, or possibly they might have been 'lay brethren,' praying together, with shouts and clapping of hands, and dreadful groaning, for the instant conversion of a female, who was lying on the ground and had but a few moments before *fallen* under dreadful convictions. The scene to me was terrible. The spectators stood around her uttering most vehement exclamations; and acting as if they could lend an helping hand and even by some physical strength, aid in the great work of her conversion.

Passing from this, which I could scarcely endure without fright, we found among the devotees in yet another tent, a very different scene. Here were some, who seemed exulting in a fresh conversion: and with them were some half-dozen of young men, crying and clapping their hands and leaping for joy, 'Glory, Glory, Glory to God. Oh! if this is delusion, let us have more. Amen. Glory to God!' I looked at these young converts with earnest attention. I vehemently suspected that they were playing a part. I could discover nothing indeed of the air of thoughtless or profane young men, who had come for sport or mischief. But their utterly inexpressive looks and heartless tones convinced me, that if they were not dissemblers, they were at least, making more show of their new spiritual state, than the reality would bear. I was just beginning to speculate upon their doubtful appearance, and thinking I would watch them more closely, when suddenly a horn blew, and, at once, the sighs and groanings, the exhortations and prayers within the tents were hushed; and their numerous tenants, young and old, in their various states of rapture or terror, of penitence or thanksgiving came forth to the preaching ground, to listen to a sermon. A few perhaps remained behind; either as they could hear as well, where they were, or because the strength of their emotions would not allow them to move. This might possibly have been the case. Still, I was surprised, and could not but think that it leaves us to infer the *nature* of such emotions, that at a given a *given signal*, as the sound of a trumpet, and within certainly a very few moments, all this excitement, of which I have described only a part, should subside; and the same persons, who just before were uttering groans, and with earnest cries and prayers were beseeching relief from spiritual distress, should be found quietly seated, like sober Sunday hearers, waiting for their preacher.

After the singing of one of Watts' Hymns, which was performed with entire propriety, and a few somewhat passionate words of exhortation from one of the elders, who was seated with several others, with not much however of the clerical appearance, in the rude pulpit before us, the preacher rose, and with much plainness and moderation told his hearers, that it was the privilege of the last speaker on these occasions to take a general survey of all that had been said before; and therefore, though he had given them a text, (which was a long one from Acts xxvi. 16—18.) yet in the prosecution of his discourse he should take the freedom of having as much or as little to do with it, as he should see fit.

I was pleased with the simplicity and sobriety of this man's address. His aspect was serious and bespoke attention. He probably waxed warmer as he proceeded; otherwise his moderation, if any reliance could be placed upon what we had been witnessing, could have ill accorded with the excited state of his audience. But the evening was advancing, and, having some miles to return, we silently withdrew. We found our vehicle in the outskirts of the camp, among an hundred others, fastened safe amidst stumps and boughs of trees; the poor animals, quite unconscious of the scene around them, but, at least, we may believe, impatient for the conclusion. Alas! for some of them, relief was not near at hand. They were doomed to pass there the livelong night; hearing sounds, which they could not comprehend; and wanting nourishment, for which they could not ask. For ourselves we hastened to return our faithful beast to our hospitable host, to whom, in want of all other conveyances, which the interest of the occasion had pre-ocoupied, we were indebted; and after a delightful walk in one of the fairest moon-lights, the calmness of which was altogether in contrast with the 'wind and the earth-quake and the fire,' which the prophet beheld in vision, and of which I could not but imagine we had seen some likeness—I got me to my lodging, musing on the scenes, of which I had been a spectator.

I cannot now, Mr. Editor, occupy your columns by detailing the various reflexions, that crowded upon my thoughts. This hasty narrative, I have given, may of itself, suggest many to your readers. I could not however but reflect on the greatness of that God, to whom all this mingled service was addressed, who with serene and paternal majesty looks upon all the actions of his children; distinguishes at a glance the precious from the vile, and takes up his dwelling with the contrite and sincere. I well know, in what diversity religious feelings may be exhibited: and was willing to take for granted, notwithstanding some doubtful appearances, the sincerity of most, that I had witnessed. But when I reflected on the danger of all *violent emotions*, I feared for these earnest converts, lest they might be tempted to substitute a transient passion for the enduring power of undefiled religion. Nor could I help regretting, that a class of Christians, so worthy of respect as are our brethren of the followers of Wesley, should be willing to expose their good to be evil-spoken of; and suffer the deepest feelings of the soul, which God alone can judge, and God alone should witness, to be the spectacle of the sceptical or profane. The whole scene to me was merely painful. Yet one might come from it with a deeper reverence and love of Him, in whose name even such extravagancies as these are committed; but who in reclaiming men from delusion and sin will not break the bruised reed or quench the smoking flax.' No good man could find here a subject for his sport: or if any one should be disposed to ridicule, and to boast himself in a wiser faith, he may do well to remember, what Paley, who of all men was surely no fanatic, tells us, he will maintain to be true,—'*That the wildest opinion, that was ever entertained in matters of religion is more rational than unconcern; that upon this subject, nothing is so absurd as indifference; no folly so contemptible as levity.*'

[For the Christian Register.]

MR. EDITOR,—I should be pleased to see in your paper some remarks upon the following passages of scripture.

Matt. xviii. 20: 'Where two or three are gathered in my name, there am I in the midst of them.'

Job xix. 25: 'I know that my Redeemer liveth and that he shall stand at the latter day upon the earth.'*

Most of your readers perhaps are familiar with the sense of these passages; but with me it is otherwise, and some information at this time is peculiarly desirable. X.

* Our correspondent will find an exposition of this text on our first page.

OBITUARY.

[From the Columbian Centinel.]

MRS. DEBORAH GRAY.

Died, at Jamaica Plains, Mrs. Deborah Gray, wife of the Rev. Dr. Gray, and on Saturday last her remains were entombed.

In the quiet retirement of woman's life, there is much on which the affections most love to dwell. The pomp and circumstance of woe seem misplaced here. There needs no trumpet to herald forth to the many what is garnered in the hearts and benedictions of the few. With woman, the task of life is to be done and suffered in silence; but its retiring quietness is not the standard by which its usefulness is to be measured. Silent and unnoticed in itself, it is every thing in its effects—in the hearts and the characters it forms, and the happiness it dispenses. Yet the curtain falls noiseselessly for her. The stream is indeed ruffled and disturbed over one little spot where some links have dropped from the broken chain of affection. But the waters still flow onward and close about it in their course. The wheels of society pause not—they feel no shock in the blow. The blank is left only in the heart of the mourner; and how deep and how desolate it is, only the bitterness of experience can teach.

Mrs. Gray's was one of those pure and sunny characters so delightful to the heart, and which leaves not a vestige of gloom to sadden its remembrance. We look longing back indeed to where the sun has gone down, but still joyfully, aye proudly trace over the darkning horizon, only the bright wake of his departed glory.

She was very sincere. Caprice and inconstancy were unknown to her strong and well poised mind. They who knew her, knew that they should always find her tomorrow, as they left her to-day.

Possessed of a strong, powerful, and cultivated mind, her love of knowledge never led her to neglect for a moment her duties to her family, where her all-pervading spirit, even from her dying bed, directed and regulated all, with an accuracy, a forethought, and an energy, that but comparatively few, even in hours of undisturbed health, are able to exert. Yet her strong mind and judgment never, as too frequently happens, usurped the place of those gentle, delicate and feminine virtues, so fascinating in her sex.

In her attachments, she was very strong and very faithful. Her love or esteem once gained, was gained forever, unless forfeited by unworthiness in the object. She possessed resolution the most determined and inflexible; perseverance that nothing could subdue; decision and judgment that no concurrence of circumstances could baffle or embarrass. Her sprightly vivacity and humor, like the lightning of a summer's evening, was always brilliant and playful, yet ever innocent, always dazzling, but never burning. Nothing like selfishness ever entered into her character. Even amid her last moments her thoughts and cares were directed to the health and comfort of those she most loved. Her's was that uncomplaining patience, from which years of sickness could not wring a murmur; while expressions of sprightly cheerfulness, or sentiments of unmurmuring resignation, mingled with the most anxious watchfulness for those dear to her, by turns broke out, bright and unsubdued, even from the couch of suffering and the bed of death. As a wife, a mother, and a friend, she was all that wife, mother, or friend could be;—and how faithfully those duties were fulfilled, and how dear and excellent was she who fulfilled them, they well know and bitterly feel, who mourn over the sad bereavement—who weep the love which in this world comes not a second time to any. To her the highest possible pleasure was duty, and the highest possible happiness, the making others happy.

She was a religious woman. And I use the term in its highest and loftiest signification. Her's was not a religion of words or profession, but of life and of principle; not a faint and sickly spark, kindling up at stated periods and expiring with them, but a bright and steady flame, burning on, constantly and forever, on the pure altar of her heart, warming into life every social, noble, and generous principle, and filling the temple within, with a light too holy for one selfish or ignoble thought to approach it. Before the inflexible firmness of her mind, death stood robbed of his terrors! To her, it seemed but if she 'were commencing a little journey,' and she welcomed the thought that she 'should be the first to set out on it;' for the only idea her spirit shrunk from, was that of 'being the survivor of a separation from those she loved.' She died as she lived, loving and beloved, happy and giving happiness.

MR. HORATIO H. FISKE.

Died, in this city, on Sunday last, Mr. Horatio H. Fiske, of the Mercantile House and firm of Stanton, Fisk & Nichols, and the only son of the Rev. Dr. Fisk, of West Cambridge, aged 39; one of our most active, correct and enterprising merchants, universally respected, and confided in by all to whom he was known.—His whole course of life was marked with exemplary moral piety, integrity, charity and virtue, and terminated in great tranquillity and peace of mind, in a cheerful hope of immortality.—Few perhaps live so short a period, in whose character are combined more good qualities, than in his, or fill up the measure of their days better than he. May his virtues be remembered, cherished, and imitated by all who knew him. 'A good name is better than precious ointment, and the day of death, than the day of one's birth.' *ib.*

RELIGIOUS INTELLIGENCE.

Ordained and Installed.

On the 9th inst. Rev. R. E. Pattison, late a professor at Waterville College, was ordained as Pastor of the Second Baptist Church and Society in Salem; Sermon by Rev. Mr. Going of Worcester.

On the 26th of August seven young gentlemen from the Theological Seminary at New Haven, (Conn.) were ordained as Evangelists, at Woodbury, by the South Association of Litchfield county. Their names were,—Eldad Barber, W. S. Porter, Everton Judson, Talcott Bates, Jason Atwater, Theron Baldwin, and Julian M. Sturtevant. Five of them are expected to labor in the the states of Ohio and Illinois, as domestic missionaries.

On the 27th of August, Rev. Grant Powers was installed as pastor of the First Congregational Society in Goshen, (Conn.) In the afternoon of the same day Rev. George Carrington was installed as pastor of the North Goshen Society.

July 27th, Rev. Wm. Boyse was installed at the Reformed Dutch Church, in Woodstock, N. Y.

The following paragraph is copied from the Philadelphia Church Register, in which paper it is credited to the Gospel Messenger.

New Episcopal Church, Boston. We learn from the Philadelphia Recorder, that the Liturgy has been introduced into the Presbyterian church in Boston, under the care of the Rev. Mr. Sabine. It is further stated that the congregation have applied for admission into union with the Convention of the Protestant Episcopal Church in Boston.

South American Christians. The Baltimore Gazette, has published a letter from Callao of Feb. 23d, 1829, in which we have the following account of the manners and customs of the Christians of that region.

'Here, as in Old Spain, they are passionately fond of bull fighting, than which nothing can be more sportless and bloody.

'The evenings of Sabbath days are usually set apart for this celebration—there is a strange inconsistency in the Spanish character both in the old and new world, in which they associate the extremes of piety and vice. On sabbath mornings you see them at mass, conning their Rosaries, and prostrating themselves before the elevation of the host, with the most reverential genuflections—after the sun has crossed the meridian you will find the same individuals in the bull-ring, or cockery, in moods as unreligious as though "God was not in all their thoughts."

'The amphitheatre in which those amusements are celebrated is a government house, which yields a handsome revenue, and is capacious enough to contain ten thousand spectators. The viceroys thought it no derogation to preside in regalia on those occasions, and I am sorry to say the Presidents have followed the example of their predecessors.'

Unitarian Society. A meeting of Unitarians in Lowell was held last Sunday evening. It was voted to organize a society by the name of the '*First Unitarian Society in Lowell.*' Measures were adopted for holding public worship forthwith. The large and eligibly situated hall, in the school house belonging to the Hamilton and Appleton Companies, has been procured for the purpose, and will be furnished with accommodations sufficient for five hundred people. The liberality manifested at the meeting on Sunday evening augurs well for the future prosperity of the society.—We hope all its proceedings will be characterized by kindness and liberality towards those who honestly differ in opinion, and especially by a freedom from all proselytism. *Lowell Journal.*

LITERARY INTELLIGENCE.

Brown University. The sixtieth commencement of this institution was held on Wednesday the 2nd instant. Contrary to the usual practice, there was but one public exercise.

The Microcosm says,—'Speaking in general terms, the performances were respectable, and the subjects judiciously selected, with a suitable adaptation to Modern times, rather than a pedantic affectation of what is erroneously called *classical* learning!' The exercises are represented as generally free from this fault; and though not brilliant, or particularly adapted to please, yet substantial as well as free from offences against correct taste and sound judgment. 'The compositions indicated rather too much of a mechanical discipline in their construction; but if there was less originality of thought, there were no crudities of fancy, and no palpable violations of the common sense rules of rhetoric. On the whole the general correctness and good sense that prevailed, were creditable to the young gentleman and to their institution.'

Hamilton College. The commencement at this college was held on the 26th ult. There was no senior class at the institution, and hence no graduates.—The public performances were by candidates for the degree of A. M. and by professors of the college, two of whom delivered inaugural addresses. The present prospects are represented as encouraging.

Atlantic Souvenir for 1830. We have received a few specimen pages and two engravings of this work, now preparing for publication by Carey, Lea & Carey, of Philadelphia. As we received but a fragment of one article we cannot speak of the sentiments, but only of the style of printing, which is very neat. The two engravings are 'The village school in an uproar,' and 'The parting hour.' The former is highly spirited in its design and is well executed. The latter is a beautiful engraving, well designed, and possessing great softness and perfection of finish.

Thompson on the Gospel History. A work has been recently published, and is for sale by Carter & Hendee of this city, and the Messrs. Carvill's of New York, of which the following is the title,

'The Monotessaron; or, the Gospel History, according to the Four Evangelists: harmonized and chronologically arranged, in a new translation from the Greek Text of Griesbach, illustrated by selections from the most eminent commentators, ancient and modern, and by a great variety of original notes and dissertations, exhibiting the latest improvements in biblical science and criticism. By the Rev. JOHN S. THOMPSON, of the Universities of Glasgow and Edinburgh, Professor of Languages, and author of "Systematical Theology."'

Of the plan and character of the work we cannot now speak, as it has been too recently received to admit of being sufficiently examined.

Journal of Health. A semi-monthly periodical with this title has just been established in Philadelphia. It is to be edited by an association of Physicians in that city. It is to be divested of professional language and details, as it is designed not so much for the medical profession as for the *people.* The prospectus says it will be one object of the work,—

'To lay down plain precepts in easy style and familiar language, for the regulation of all the physical agents necessary to health, and to point out under what circumstances of excess or misapplication they become injurious and fatal.—The Journal of Health will on all occasions be found in opposition to empiricism; whether it be in the form of nursery gossip, mendacious reports of nostrum dealers and venders, or recommendations of even scientifically compounded prescriptions, without the special direction of a physician.'

Coopers new novel of the Wish-ton-Wish is in the press at Philadelphia. The scene is laid in New England, and the work relates to the early settlement of a Puritan family.

SUMMARY.

Rail Road Meeting. A meeting of citizens was held in this city, on the evening of the 10th inst. to consider the expediency of forming a company to construct a Rail Road to Vermont. A committee of two persons from each ward of the city was chosen to consider and report on the subject, and to collect subscriptions for procuring surveys estimates &c., in order to be prepared to commence the work at an early day.

Horticultural Festival. The Committee hereby give notice that the Address by the President will be delivered in the Picture Gallery of the Athenæum, *this day*, at quarter before 3 o'clock, and that the Dinner will be on the table at the Exchange Coffee House at 4 o'clock.

Tickets for the Dinner at $2,50, may be procured of J. B. Russell at the office of the N. E. Farmer, of Z. Cook, Jr. James Read, Charles Tappan and Joseph P. Bradlee, Boston; at J. M. Ives' bookstore, Salem; of H. A. Breed, Lynn; Elias Phinney, Charlestown; Hilliard & Brown, Cambridge.

The Dining Hall, with the display of fruits and flowers, will be open for examination of ladies and others, from 10 till 1 o'clock, this day.

For the Committee of Arrangements.
Z. COOK, Jr. *Chairman.*

Essex Historical Society. The annual meeting of the Essex Historical Society, was held on Tuesday, 8th inst. when the following officers were chosen for the ensuing year.

President.—Hon. Benjamin Pickman, vice Dr. E. A. Holyoke deceased.

Vice President.—Ichabod Tucker, Esq. vice Hon. Joseph Story removed from the County.

Trustees.—Hon. Daniel A. White, Hon. Leverett Saltonstall, Hon. Nathaniel Silsbee, Frederick Howes, Esq. Mr. William Gibbs, George Cleaveland, Esq. Mr. Charles C. Clark.

Corresponding Secretary.—Hon. John G. King.

Treasurer.—Hon. Stephen White.

Recording Secretary.—Joseph G. Waters, Esq.

Librarian and Cabinet Keeper.—Mr. Pickering Dodge, Jun.

The *Publishing Committee* are Ichabod Tucker, Esq. Hon. Leverett Saltonstall, Mr. William Gibbs, Dr. A. L. Pierson, Joseph G. Waters, Esq.

Salem Register.

Maine Election. The election of state officers, took place on the 14th instant in Maine. A very active contest has for some time past been carried on in that state, between the friends and the opposers of the present national administration. The accounts from the different towns are not yet sufficiently full to form any opinion of the probable result of the election.

American Blistered Steel. This article, in perfection equal to the imported, is now manufactured at an establishment in New York, by Mr. Clark. It has been thoroughly tested in its use, from a broad axe to a penknife, and is no longer considered an experiment. The foreign article commands 13 a 14 cents the pound. Mr. Clark says he can manufacture his steel for ten cents.

Sheep. It is stated in the Philadelphia Gazette, that a gentleman who resides in the neighborhood of that city, has sold, during the present season, a flock of one hundred and eighty full blooded merino sheep, for the sum of 250 dollars. In the flock were 100 ewes and 50 lambs. The same gentleman, in 1817, received fifty dollar a head for a flock of Sheep 90 in number, which were no way superior to those he had sold this year at the rate of 1 dollar 38 cents a head.

Argus.

From Mexico. Files of Mexican papers up to the 1st of August have been received at New Orleans. Several coasting vessels had arrived at Vera Cruz from Campeachy, Tobasco and other places, but had not heard any thing of the landing of the invading foe on the coast. Although Capt. Choate, of the schr. Venus from Rio Grande, arrived here on Sunday, brings intelligence from the Spanish squadron anchored at a small port about 15 leagues south of Tampico, and that the troops had effected a landing.

On the 10th Gen. St. Anna and his army arrived in the city of Vera Cruz. Three d[illegible] afterwards he demanded of the merchants of that place $50,000 for the support of his troops, but was only able to obtain 16,000. On the 15th he laid an embargo on all the vessels in the port of Vera Cruz and the island of Sacrifice: and on the 22d issued a proclamation forbidding the different Consuls to hoist the signal of their respective nations. On the 31st July the embargo was raised.

The foreign merchants throughout the country were apprehensive of a second attack on their property, and were shipping their most valuable articles as fast as possible in British and French vessels of war. No American ships of war in port.

The government and its finances are represented as being in a most deplorable condition to meet the threatened invasion. It is stated that not less than two millions of dollars would be necessary to place the Republic in a state of defence, as the troops are entirely destitute. Gen. St. Anna has received orders from the government, placing full power in his hands, authorizing him to act and to do as he pleased. He issued an order, accordingly, to the Custom House, prohibiting the reception of government paper. For the future all duties must be paid in cash.

The navy is dismantled, and in no wise prepared to act on the defensive, with the exception of a few small vessels.

Notwithstanding these disheartening details, which have been handed to us by Capt. Ross, the papers are filled with proclamations from the military commanders of the different states of the Republic, breathing the pure spirit of patriotism, blended with that glow of military ardor, which ever distinguishes freemen from the vassals of a despot.

MARRIAGES.

In this city, in Christ Church, by the Rev. Dr. Gardiner, Rev. George Washington Doane, Assistant minister of Trinity Church, to Mrs. Eliza Green Perkins. Solomon Goldsmith, of Roxbury, to Miss Ruth Blaisdell, of this city. Mr. Samuel Fairbanks to Miss Coledonia Kemble, both of this city.

In Groton, on Sunday evening last, Mr. Elizur Wright, jr. Professor at Western Reserve College, Ohio, to Miss Susan Clark of Groton.

In Hampstead, Mr. Francis Sawyer, of Portsmouth, to Miss Phebe Little, of H.

DEATHS.

In this city, on Monday last, John G. Whitmarsh, son of Mr. Thomas W. aged 5 months.

At his residence in Brighton, on the 16th inst. after a short illness Rev. John Foster, D. D. aged 68 years, late minister of the First Congregational Society in Brighton.

In Cambridge, Edward Breck, aged 16 months, youngest child of Timothy Fuller, Esq. of C. Charles Storer, Esq. of this city, aged 68.

In Mendon, on the 15th inst. of consumption, Miss Sophia Davenport, aged 15, third daughter of Mr. Benj. Davenport.

In Keene, Dr. Josiah Goodhue, of Hadley, Mass. aged 70

In Castine, Mr. Francis E. son of Rev. Joseph Tuckerman, of Boston, aged 22.

In Trenton, N. Y. on the 7th inst. after an illness of only three days, the venerable FRANCIS ADRIAN VANDERKEMP, LL. D. aged 78. Dr. Vanderkemp was extensively known as a scholar, and was greatly esteemed, not only for his intimate acquaintance both with ancient and modern literature, but for his elevated principles and his high moral worth.

At his residence, in Montgomery County, (Md) on the 27th ult. at 10 o'clock in the morning, Mr. Aquilla Lanham, (formerly keeper of the Roxbury hotel,) in the 46th year of his age—at 5 o'clock in the afternoon of the same day, his sister, Miss Eliza Lanham, aged 50—and on the evening of the 28th, in Georgetown, where she had been but a few days on a visit, Miss Marcia M. Lanham, sister of the above Mr. L. aged 38.

In Augusta, Geo. 29th ult. Mr. Philip Crane, merchant, a native of Canton, Mass.

At New Orleans, 20th ult. Dr. Samuel Ellis, Surgeon Dentist. Mr. Henry Snow, a native of Boston, aged 32.—Dr. Fernax, Minister of the French Protestant church.

ANNOTATIONS ON THE NEW TESTAMENT.

THIS work, (making nearly 600 pp.) is now completed, and for sale by Messrs. Hilliard & Brown, Cambridge; Messrs. N. S. Simpkins & Co. Carter & Hendee, Cottons & Barnard, and Pierce & Williams, Boston. Subscribers to whom the later numbers are yet due, will please to call for them at N. S. Simpkins & Co. To ministers or booksellers, taking from three to six copies of the above work, (by application direct to the author,) a discount will be made, liberal in proportion to the number. Sept. 19.

NEW BOOKS.

MUNROE & FRANCIS have in press and will publish in the course of the Autumn

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous Sports. Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Checkers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxe and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous Cuts, and a complete index.—It will be done up in a handsome style for a Christmas and New-Year's Present.

The Practice of Cookery, by Mrs. Dalgairns. An entire new work, reprinted from the Edinburgh edition. The abridgement of subjects in this book is superior to that of any other system of Cookery published. It places under one head all the various methods of dressing Beef—then Veal Mutton, Lamb, Fish, Poultry, Pastry, Vegetables, Preserves, &c. so that every thing can be found at one glance, and each receipt clearly expressed, and understandable by those whose business it is to cook, as well as by those who choose to oversee the operation. The lady who edits this work is well known, and her book need only to be used to be found of great importance in families. At the end of the volume are instructions for making and keeping all the little condiments that are necessary to a well regulated Pastry, and many hints and directions relative to house keeping which are very necessary to all ladies, especially young married ones.

On the 20th of October, will be published, as heretofore announced, *Antediluvian Antiquities*, or Fragments of the Age of Methuselah. Vol. I. Translated by an American Traveller in the East.

'The remnants of Giants.'—*Moses.*
'Eloquent ruins of nations.'—*Everett.*
eoptf. Sept. 12.

LIBERAL PREACHER—*for Sept.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1829, containing a Discourse on 'The Evidence of a Future State from the Nature and Light of Nature;' by the Rev. CHARLES ROBINSON, Groton, Mass. Sept. 5.

SELECTED POETRY.

HYMN.

The following original Hymn was sung at the Dedication at Bangor.

O thou! who reign'st supreme above,
Our source of bliss and love,
Look down upon thy creatures now
While at thy feet we bow.

Make this thine house, thy dwelling place;—
Here shed abroad thy grace;
When we our feeble voices raise,
May our *hearts* speak thy praise.

O! listen to our fervent prayer;—
Humbly we seek thy care;
From sinful thoughts our bosoms free,
While supplicating thee.

Sacred and solemn vows we make;—
Here we our sins forsake;
Kind Father! be thine influence giv'n,
In leading us to Heaven.

Almighty God! to Thee alone,
We consecrate this throne;
Henceforth, to Thee shall praise ascend,
Through Christ, our Saviour, Friend.

AUTUMN.

BY JOHN MALCOM.

'Sweet Sabbath of the year!
While evening lights decay,
Thy parting steps methinks I hear
Steal from the world away!

Amid thy silent bowers
'Tis sad but sweet to dwell;
Where falling leaves and drooping flowers
Around me breathe farewell.

Along thy sunset skies
Their glories melt in shade;
And, like the things we fondly prize,
Seem lovelier as they fade.

A deep and crimson streak
Thy dying leaves disclose;
As on Consumption's waning cheek,
'Mid ruin, blooms the rose.

Thy scene each vision brings
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay;

Of joys that come no more;
Of flowers whose bloom is fled;
Of farewells wept upon the shore;
Of friends estranged or dead;

Of all that now may seem
To Memory's tearful eye
The vanished beauty of a dream,
O'er which we gaze and sigh.'

MISCELLANEOUS SELECTIONS.

CHANGE OF RELIGIOUS FORMS IN ENGLAND.

There was a time, since the worship of images, (and happy would it have been if the religious habits of the country had thenceforth stood fixed,) when the men of England were not ashamed of their faith—when appropriate texts adorned the walls of their dwelling-rooms, and children received at night a father's blessing;—and 'let us worship God was said with solemn air,' by the head of the household; and churches were resorted to daily; and 'the parson in journey' gave notice for payers in the hall of the inn—' for prayers and provender,' quoth he, 'hinder no man;' and the cheerful angler, as he sat under the willow-tree, watching his quill, trolled out a Christian catch, 'Here we may sit and pray, before death stops our breath;' and the merchant (like the excellent Sutton, of the Charter-house) thought how he could make his merchandise subservient to the good of his fellow-citizens and the glory of his God, and accordingly endowed some charitable, and learned, and religious foundation, worthy of the munificence of a crowned head; and the grave historian (Lord Clarendon himself does so) chose a text in his Bible as a motto for his chapter on politics; and religion, in short, reached unto every place, and, like Elisha stretched on the dead child, (to use one of Jeremy Taylor's characteristic illustrations,) gave life and animation to every part of the body politic. But years rolled on; and the original impulse given at the Reformation, and augmented at the Rebellion, to undervalue all outward forms, has silently continued to prevail, till, with the form of godliness, (much of it, no doubt, objectionable, but much of it wholesome,) the power in a considerable degree expired too.

Accordingly, our churches are now closed in the week-days, for we are too busy to repair to them; our politicians crying out; with Pharaoh, 'Ye are idle, ye are idle, therefore would ye go and do sacrifice to the Lord.' Our cathedrals, it is true, are still open; but where are the worshippers? Instead of entering in, the citizen avails himself of the excellent clock which is usually attached to them, sets his watch, and hastens upon 'Change, where the congregation is numerous and punctual, and where the theological speculations are apt to run in Shylock's vein pretty exclusively. If a church will answer, then, indeed, a joint-stock company springs up; and a church is raised with as much alacrity, and upon the same principles, as a play-house. The day when the people brought their gifts is gone by. The '*solid temples*,' that heretofore were built as if not to be dissolved till doomsday, have been succeeded by thin emaciated structures, bloated out by coats of flatulent plaster, and supported upon cast-metal pegs, which the courtesy of the times calls pillars of the church. The painted windows, that admitted a dim religious light, have given place to the cheap house-pane and dapper green curtain. The font, with its florid reliefs and capacious crater, has dwindled into a miserable basin. Sermons have contracted with the buildings in which they are delivered, consisting, like them, of less massive materials than formerly, and having for their title (if it is meant they should be taking) '*short* discourses.' The clerical dress has accommodated itself to the sermons—Virgil's motto for his heifer, 'omnia *magna*,' in all things reversed—the skull-cap gone—the shovel-hat going—the cassock, which almost in the memory of man lingered amongst a few ancients, shrunk into the unmeaning apron of the Bishop and Dean,—the flowing bands, which it was heretofore the pride and pleasure of many a Mrs. Primrose to adorn with needle-work, dwindled into two puny labels.

All these are indications, (many of them trifles, indeed,) that the age of forms is gone by, and of something better than forms, for they are the straws which point to the quarter from which the wind has been long setting in. To those who seek for other and graver signs, we would say, Look at the number of churches erected, by the piety of our ancestors, within '*the city*' of London, and compare them with those at the west end; or take any town of modern growth, and contrast it, in this particular, with one of other times. The population of Chelderham, for instance, says Mr. Yates, a dozen years ago was about equal to that of Gloucester; and what was the relative proportion of the places of worship? Gloucester had ten churches, besides the cathedral; Cheltenham had a single one. Again, at what period before our own was any *serious* attempt made to separate education from religion—to let loose upon society the intellectual strength of its members, with nothing whatever to direct that strength to beneficent or even to innocent ends? Let it be asked whether, on the supposition that our law-proceedings were to be re-constructed, the judges would in these days be recommended to go to church before they go to court, or whether to do so would not be voted a waste of time? Whether, on a like supposition with regard to our parliament, the Houses of Lords and Commons would be instructed to begin their deliberations with prayers to God to bless them, or whether the practice would not now be considered obsolete? Whether, in the plan of a modern mansion, there would be found the chapel of 'the king's old courtier,' or the billiard-room of 'the king's young courtier'?—Whether, on a reproduction of our Liturgy, prayers would be found in it for deliverance from plague, pestilence, and famine, or whether such petitions would not be thought reflections upon the state of philosophy amongst us, when political economy, and medical police, and agricultural meetings, are understood by so many thinking persons to render a superintending Providence of comparatively little consequence? All these things, it cannot be denied, are against us.

CAUSE OF THIS CHANGE.

How, then, has this change been brought about? How is it that, sprung from forefathers who feared God, and who set him first in everything, regarding his over-ruling providence as the great engine, after all, by which the destinies of nations are shaped, and endeavoring to promote His ends, whereby they also knew they were most effectually promoting their own—how is it that, sprung from such a stock, we should no longer be the wise and understanding people we were? We answer, as we have in effect answered already, it is come of the gross neglect of providing religious education for the young, and religious accommodation for the adult population. Now this observation, though it applies to the lower classes chiefly, does not apply to them exclusively. No doubt they are the first to be affected by wants of this nature, as by all other wants; but though it may not be easy to trace the progress of contamination through them to the middle and higher ranks, yet certain it is that the process goes on, *serpit contagio vulgi*, and the influence of the million upon the character of the gentry and aristocracy (however loath the latter may be to acknowledge it) does eventually discover itself, as the lowest swamp may send up a vapor that shall obscure the sun in the meridian.

It is the interest, therefore, of the superior orders of society to watch over and protect the morals of their inferiors if it be only in mercy to themselves; a fever is not the only or the worst infection they may catch from the populace. It is not, however, by this reflex action alone that the neglect of religious instruction has worked mischief in the state: it has reached the more influential classes directly, and without any circuitous approach through a defect in the system of our schools. These eyes of the country (for such they are) have, nevertheless, a mote in them. Let us not be misunderstood. —That the cultivation of sound classical learning may ever flourish amongst it, and those ancient authors of Athens and Rome continue to be the study of our youth, which have been found, upon that best of all tests, the test of experience, to be the most effectual means of correcting the taste and expanding the views, and elevating the aspirations of a boy,—this is our hearts' desire. But if religion be a true thing, it must be admitted to be a most important one; and we know not how to reconcile the omission of it in any scheme of education (be the parties concerned rich or poor,) with a hearty belief in its pretentions. Scholars we would have —gentlemen we would have; but we would have Christians too; and it cannot we fear be denied, that a boy may pass through most of our schools with honor, and yet be wofully ignorant of the evidences, the doctrines, and the spirit of that revelation which those who founded the School, and those who still conduct it, would grieve to think him capable of questioning, as supplying the rule by which his life ought to be regulated, and whereby his soul is to be judged. This, surely, is an anomaly. We want not lads to be made fanatics—we want them not to come home at Christmas with sad faces, and scruples of conscience, and solemnity beyond their years. Let them have their day whilst it lasts—

'Gay hope be theirs, by fancy led,
Less pleasing when possest;
The tear forgot as soon as shed,
The sun-shine of the breast:
Theirs buxom health of rosy hue,
Wild wit, invention ever new,
And lively cheer, of vigor born,
The thoughtless day, the easy night,
The spirits pure, the slumbers light,
That fly the approach of morn.'

All this be theirs—but amidst all the things taught them, let not the one thing needful be the one thing neglected.

Quarterly Review.

IMPRISONMENT FOR DEBT.

[From the Fourth Annual Report of the Board of Managers of the Prison Discipline Society.]

Our acquaintance with the subject is, as it exists in Massachusetts. We have never before introduced it at all, supposing that it was embarrassed with difficulties, which we could not diminish. But having made a minute examination of the records of several prisons in Massachusetts, we shall state some results from these examinations, which the public will estimate as to their value.

Proportions of Debts under $20.—In the first place, the smallness of the sum for which this imprisonment often takes place, is matter of entire surprise. In one prison, out of thirty cases, twenty were for less than twenty dollars. In another prison, out of forty cases, twenty two were for less than twenty dollars. In a sister State, the law prohibits imprisonment for a sum less than $13 33. Such a law in Massachusetts, would diminish the cases of imprisonment for debt, nearly one half.

Amount of Costs compared with amount of Debts.—Again, the amount of costs, in comparison with the debts, was a matter of equal surprise. In eighteen cases of the above imprisonment, the whole amount of debts, taken together, was $155 68, and the costs $78 70. In the other prison, the costs could not in all cases be ascertained from the records; but in nine cases in which the debts together amounted to $66 61, the costs amounted to $37 27. In all these cases, the average amount of costs was more than half the average amount of debts.

Loss of Time compared with the amount of Debts.—Again, the term of imprisonment, in comparison with the amount of debts, was matter of no less surprise. In the eighteen cases of imprisonment above mentioned, in which the whole amount of debts was $155 68, the loss of time was 236 days, which at 75 cents per day, would have more than paid the debts. In the other case, the term of imprisonment of nine persons, for the whole amount of $66 61, was 214 days, which at 33 cents per day, would have paid the debts.

Amount Paid, compared with amount of Debts.—Another obvious remark relates to the fruitlessness of these efforts to collect debts by imprisonment. In one prison, out of forty two cases of imprisonment, two debts only, one of eleven and one of five dollars, were paid; which bears, to the actual debts, the proportion of 1 to 141. Thirteen were imprisoned thirteen months, and then discharged because they had nothing to pay; twenty were discharged because nothing was paid, and the creditor would not pay the board any longer. In another prison, out of 41 cases, three debts were paid, amounting together to $43 08; and one other of $2 44, and costs $4 35, nearly twice as much as the debt; and $5 on another debt of $15. While fifteen out of the forty one, were imprisoned fifteen months and then discharged because they had nothing to pay, and sixteen by their creditors, who would not pay their board.

Effect of the Law making it the duty of the Creditor to pay the board of the Debtor.—Another remark relates to the small value attached to the mode of collecting money, by the creditor. Since the law was passed in Massachusetts, requiring the creditor to pay the board of the debtor, the amount of imprisonment for debt is said, by some of the jailers, to be diminished one half. If the object in veiw in such a proportion of cases is not sufficient to cause the creditor to pay the board of the debtor, is it sufficient to cause the person of the debtor to be incarcerated?

As we shall not have occasion to recur to this subject again, we will here state the facts in regard to imprisonment for debt in the city of New York, on the authority of Mr. Roome, keeper of the debtor's jail in that city. The number of cases of imprisonment, during the year 1828, was 1085. The debts together amounted to $25,409 32. The damages to $362,076 99. The amount paid in jail, $395; which bears to the amount of actual debts, the proportion of 1 to 86; and to the amount of debts and damages, the proportion of 1 to 1313!!

We have stated these facts on the subject of imprisonment for debt, rather to open the subject for further investigation, and to call public attention to it, than because we think that any thing like a thorough investigation has been made on a subject which causes the imprisonment in the United States, according to the best estimates we are able to make, of 75,000 persons annually.

The sums for which they are imprisoned, more than one half of them, are less than twenty dollars; while the costs are more than one half the original debts, and in many other cases quadruple the debts; and the amount paid in comparison with the amount of debts, is sometimes one dollar to eighty five, and in other cases not one to one hundred and forty; while about one third part are discharged in Massachusetts, because they have nothing to pay, and another third because their board is not paid by the creditor, as the law requires. In all this, we have said nothing of the moral influence of the prisons, upon the seventy five thousand persons, who are thus annually introduced to a world of criminals.

INSPIRATION OF ASTRONOMY.

There are several recorded instances of the powerful effect, which the study of astronomy has produced upon the human mind. Dr. Rittenhouse of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3d, 1769, was appointed at Philadelphia, with others to repair to the township of Norriton, and there to observe the planet until its passage over the sun's disk should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never again, to be seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was, indeed, well calculated to agitate the soul of one so alive, as he was, to the great truths of nature. The day arrived, and there was no cloud in the horizon.—The observers, in silence, and trembling anxiety, waited for the predicted moment of observation. It came—and in the contact, an emotion of joy so powerful was excited in the bosom of Mr. Rittenhouse, that he fainted. Sir Isaac Newton after he had advanced in his mathematical proof of one of his great astronomical doctrines, so as to see that the result was to be triumphant, was so affected in view of the momentous truth which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study to relieve him, and carry out the calculation. The instructions which the heavens give, are not confided to scholars; but they are imparted to the peasant and the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that power which spread out and adorned the heavens with so many worlds of light.

CINCINNATI.

The rapid growth of some of our Western cities is a subject of astonishment to all to whom their history is made known. The city of Cincinnati, Ohio, is a striking instance of the kind here alluded to, and we think the following facts from the Directory of that city cannot fail to be interesting to our readers.

This year (1795) the village contained 94 cabins, 10 frame houses, and about 500 inhabitants. In 1800 the population was estimated at 750. In 1802 Cincinnati was incorporated by the Territorial Legislature. In 1805 its population amounted to 950 souls.

From about this period we date the rapid and extraordinary advancement of our young city. The following table will exhibit the number of inhabitants at several successive periods:

Population.	*Increase.*
In 1810, 2,320	5 years, 1,370
1813, 4,000	2 do 1,630
1819, 10,383	6 do 6,283
1824, 12,016	5 do 1,734
1826, 16,230	2 do 4,214
1829, 24,148	3 do 7,913

It will be observed as a singular fact, that on an average, the number of inhabitants of Cincinnati, has more than doubled, every six years, since the year 1800.

Their are five Insurance Companies in Cincinnati; two of which have a capital of $250,000 each; capital of the others not known.

Newspapers and Periodical Works. Two daily papers; two semi-weekly; five weekly; one semi-monthly; a monthly Review, and a monthly Journal of Medical and Physical Sciences.

Schools. There are five classical and forty-seven ordinary schools in the city, in which are nine hundred and eighty-two boys, and seven hundred and twenty-five girls, receiving the rudiments of education. Three of these schools are exclusively appropriated to the education of females.

Churches. There are 23 places of public worship in Cincinnati, viz:—Baptist 4; Methodist Episcopal 3; Presbyterian 3; Episcopal 2;—and each of the following have one:—Associate Methodist Society, Reformed Presbyterian, Friends Society, Lutheran Reformed, Roman Catholic Cathedral, Jew Synagogue, Swedenborgian, Unitarian, Universalist, and African.

Buildings. There have been erected, within the last two years, 217 brick buildings, of which 131 were two story, and 77 three story; also 279 frame building of various heights; making a total, in two years, of 496 new buildings.

DISTRESS OF THE WEAVERS.

The Carlile (Eng.) Patriot, gives an account of the privations and distresses of this class of its townspeople, which is almost incredible. The account seems however to be demonstrated by the following statement of facts.

A web, consisting of four cuts, cannot, even with very close application, be wove in less than three weeks, which at 6*s*. a-cut, is 24*s*. for the web, as the earnings of three weeks. From this sum is to be deducted 2*d*. in the shilling for winding, which is 4*s*.; 4*s*. a-week for loom-rent, 3*s*.; and 6*d*. on the web for extras, 7*s*. 6*d*.; that is, 5*s*. a-week. This is the extent, on an everage, of the weekly wages of a hard working weaver, when he has employment; but it frequently happens that he has to wait eight or ten days between each web, before he can obtain a fresh supply of work. In many cases, it is true, the wife and children can earn a considerable addition to this sum; but it is also true that the weaver's expenses are increased in proportion as he derives this assistance from a family. In too many instances the family is helpless, and their care demands all the attention of the wife, who is generally enfeebled from the want of requisite support. Let us then examine the wants and the means of such a family. By 'rising early and late taking rest,' the husband is enabled to earn, on an average, perhaps 5*s*. a-week, (this is taking it at the utmost,) and from this must be deducted at least 1*s*. 6*d*. a-week for a dwelling room, leaving but 3*s*. 6*d*. a-week for food, fire, and clothing, for himself, his wife, and three or four young children. We shall allow such a family but a sorry maintenance, though infinitely better than any of them enjoy, if we take the following as the weekly bill of fare.

	s.	*d.*
3 lbs. of bread per. day is 21 lbs., at 1½*d*. per. lb.	2	7½
½ stone of oatmeal, at 2*s*. 6*d*.	1	3
4 measures of potatoes, at 3½*d*.	1	2
1 pint of milk per. day, 7 pints at 1*d*.	0	7
¼ ounce of tea per. day, 1¾ ounces, 4*d*.	0	7
¾ lbs. of sugar,	0	6
Soap per. week, 6*d*. Beer and Treacle 3*d*.	0	9
Coals and Candles, per. week,	0	8
Salt, vegetables, water, &c.	0	6
	8	7½

Here is no butcher's meat, no liquors, no butter, nothing for incidentals, and not one article of luxury! Here is no more, in fact, than is absolutely necessary to support life; and yet this exceeds the ordinary wages of a weaver, with a wife and four children, by 5*s*. a-week! Less than many a *bon vivant* consumes in wine, after dinner, every day. How true it is that one half the world knows not how the other half lives.

SIGHS OF CHILDHOOD.

The harp of sorrow utters no note so deeply distressing, so thrillingly pathetic, as the sighs of childhood. Tears and cries are the natural expressions of their vehement feelings, and they speak grief as transient as snow-flakes in a sunny sky; but sighs are the language of a heart grown old—they are taught by blighted hope and chilled affection. What has happy childhood to do with sighs?

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will he adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

Little Edward, the Good Boy;

and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

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THE Christian Register is published every Saturday morning, at the corner of Washington and School-streets.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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